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# *Helpful Thoughts*

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Class B 581

Book . B 7

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HELPFUL THOUGHTS  
FROM  
MARCUS AURELIUS



# HELPFUL THOUGHTS

FROM THE MEDITATIONS  
OF MARCUS AURELIUS  
ANTONINUS



SELECTED  
BY WALTER LEE BROWN

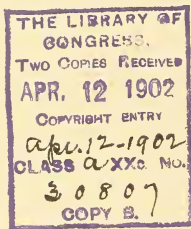
"LIVE AS ON A MOUNTAIN."  
M. A. A.

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## *Foreword*

Ms. B. 7.2. 11/26  
**T**HERE have been several books of selections from the "Meditations of Marcus Aurelius Antoninus." Apparently the first one to appear was that of N. Swayne, Stourport (England), no date, but probably 1811. It contains a small part only of the "Meditations." The next in point of time was that of Mary W. Tileston, first issued in Boston, 1876, and its popularity is shown by the fact that editions have been printed almost every year since. In 1888, Sara Carr Upton printed, by use of the Mergenthaler linotypes, New York, a pamphlet with selections for every day in the year. This is now so rare that it can have made but little impression on the



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## FOREWORD

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public. Finally, Benjamin E. Smith, New York, in 1899, put forth a small volume of selections, and there the list ends.

All of the above are based practically upon one idea: to give in a more or less concentrated form the entire scope of the good Emperor's thoughts.

In this work, I reverse the proceedings, and make the point of view *myself*: that is to say, I give those thoughts which have helped me, regardless of whether they included all the kinds of advice given by Antoninus. This might, at first sight, be thought to indicate a very narrow bias in the selecting. But I cannot think so: the selection may—indeed must, by its very nature—be arbitrary, but any one who lives up to the broad and high level of the thoughts on the following pages, will be a very worthy companion to him who was certainly the



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noblest and wisest of Emperors, even if not the best of mortal men.

He taught men to endure: would that he could have shown them how to cure the ills by which mortality believes it is beset.

WALTER LEE BROWN

*February 1, 1902.*



*THE translation drawn upon in these selections is that of George Long, used simply because it is the best known, for there are a number of good translations extant, from the quaint diction of Méric Casaubon, 1634, to the scholarly production of Gerald Henry Rendall, 1898. In the selections, the italics are always my own.*

W. L. B.





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FOR a man's greatness lies not in wealth and station, as the vulgar believe, *nor yet in his intellectual capacity*, which is often associated with the meanest moral character, the most abject servility to those in high places and arrogance to the poor and lowly; *but a man's true greatness lies in the consciousness of an honest purpose in life*, founded on a just estimate of himself and everything else, on *frequent self-examination*, and a steady obedience to the rule which he knows to be right, *without troubling himself*, as the emperor says he should not, *about what others may think or say*, or whether they do or do not do that which he thinks and says and does.

FROM THE LIFE OF MARCUS AURELIUS ANTONINUS  
BY GEORGE LONG

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## HELPFUL THOUGHTS



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## *In Praise of his Adopted Father*

IN my father I observed mildness of temper, and unchangeable resolution in the things which he had determined after due deliberation; and no vainglory in those things which men call honors; and a love of labor and perseverance; and a readiness to listen to those who had anything to propose for the common weal; and undeviating firmness in giving to every man according to his deserts; and a knowledge derived from experience of the occasions for vigorous action and for remission. And he considered himself no more than any other citizen; and he released his friends from all obligation to sup with him or to attend him of necessity when he went abroad, and those who had failed to accompany him, by reason of any urgent circumstances, always found him the same. I observed too his habit of careful inquiry in all matters of deliberation, and his persistency, and that he never



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stopped his investigation through being satisfied with appearances which first present themselves; and that his disposition was to keep his friends, and not to be soon tired of them, nor yet to be extravagant in his affection; and to be satisfied on all occasions, and cheerful; and to foresee things a long way off, and to provide for the smallest without display; and to check immediately popular applause and all flattery; and to be ever watchful over the things which were necessary for the administration of the empire, and to be a good manager of the expenditure, and patiently to endure the blame which he got for such conduct; and he was neither superstitious with respect to the gods, nor did he court men by gifts or by trying to please them, or by flattering the populace; but he showed sobriety in all things and firmness, and never any mean thoughts or action, nor love of novelty. And the things which conduce in any way to the commodity of life, and of which fortune gives an abundant supply, he used without arrogance and without excusing himself; so that when he had them, he enjoyed them without affectation,





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and when he had them not, he did not want them. No one could ever say of him that he was either a sophist or a [home-bred] flippant slave or a pedant ; but every one acknowledged him to be a man ripe, perfect, above flattery, able to manage his own and other men's affairs. Besides this, he honored those who were true philosophers, and he did not reproach those who pretended to be philosophers, nor yet was he easily led by them. He was also easy in conversation, and he made himself agreeable without any offensive affectation. He took a reasonable care of his body's health, not as one who was greatly attached to life, nor out of regard to personal appearance, nor yet in a careless way, but so that, through his own attention, he very seldom stood in need of the physician's art or of medicine or external applications. He was most ready to give way without envy to those who possessed any particular faculty, such as that of eloquence or knowledge of the law or of morals, or of anything else ; and he gave them his help, that each might enjoy reputation according to his deserts ; and he always acted conformably to the institutions of his



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country, without showing any affectation of doing so. Further, he was not fond of change nor unsteady, but he loved to stay in the same places, and to employ himself about the same things; and after his paroxysms of headache he came immediately fresh and vigorous to his usual occupations. His secrets were not many, but very few and very rare, and these only about public matters; and he showed prudence and economy in the exhibition of the public spectacles and the construction of public buildings, his donations to the people, and in such things, for he was a man who looked to what ought to be done, not to the reputation which is got by a man's acts. He did not take the bath at unseasonable hours; he was not fond of building houses, nor curious about what he ate, nor about the texture and color of his clothes, nor about the beauty of his slaves. There was in him nothing harsh, nor implacable, nor violent, nor, as one may say, anything carried to the sweating point; but he examined all things severally, as if he had abundance of time, and without confusion, in an orderly way, vigorously and consis-



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tently. And that might be applied to him which is recorded of Socrates, that he was able both to abstain from, and to enjoy, those things which many are too weak to abstain from, and cannot enjoy without excess. But to be strong enough both to bear the one and to be sober in the other is the mark of a man who has a perfect and invincible soul, such as he showed in the illness of Maximus.

BOOK I, SECTION 16



*Noble Ideal*

WE ought then to check in the series of our thoughts everything that is without a purpose and useless, but most of all the overcurious feeling and the malignant; and a man should use himself to think of those things only about which if one should suddenly ask, What hast thou now in thy thoughts? with perfect openness thou mightest immediately answer, This or That; so that from thy words it should be plain that everything in thee is simple and benevolent, and such as befits a social animal, and one that cares not for thoughts about pleasure or sensual enjoyments at all, or any rivalry or envy and suspicion, or anything else for which thou wouldst blush if thou shouldst say that thou hadst it in thy mind. For the man who is such as no longer to delay being among the number of the best, is like a priest and minister of the gods, using too the [deity] which is planted within him, which makes the man uncontaminated by pleasure, unharmed by any pain, untouched by





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any insult, feeling no wrong, a fighter in the noblest fight, one who cannot be overpowered by any passion, dyed deep with justice, accepting with all his soul everything which happens and is assigned to him as his portion.

BOOK III, SECTION 4



*One Substance: One Soul:*

*One Intelligence*

**T**HERE is one light of the sun, though it is distributed over walls, mountains, and other things infinite. *There is one common substance*, though it is distributed among countless bodies which have their several qualities. *There is one soul*, though it is distributed among infinite natures and individual circumscriptions [or individuals]. *There is one intelligent soul*, though it seems to be divided. Now in the things which have been mentioned all the other parts, such as those which are air and substance, *are without sensation* and have no fellowship: and yet even these parts the intelligent principle holds together and the gravitation towards the same.

BOOK XII, SECTION 30



*Every Day's Thoughts:*  
*Every Day's Work*

**BEGIN** the morning by saying to thyself, I shall meet with the busybody, the ungrateful, arrogant, deceitful, envious, unsocial. All these things happen to them by reason of their ignorance of what is good and evil. But I who have seen the nature of the good that it is beautiful, and of the bad that it is ugly, and the nature of him who does wrong, that it is akin to me, not [only] of the same blood or seed, but that it participates in [the same] intelligence and [the same] portion of the divinity, *I can neither be injured by any of them, for no one can fix on me what is ugly, nor can I be angry with my kinsman, nor hate him.*

BOOK II, SECTION 1

**I**N the morning when thou risest unwillingly, let this thought be present—I am rising to the work of a human being. Why then am I dissatisfied if I am going to do the things for which I exist and for



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which I was brought into the world? Or have I been made for this, to lie in the bedclothes and keep myself warm?— But this is more pleasant— Dost thou exist then to take thy pleasure, and not at all for action or exertion?

BOOK V, SECTION 1





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*To Be: To Do: Duty*

*DO what thou hast in hand* with perfect and simple dignity, and feeling of affection, and freedom, and justice ; and to give thyself relief from all other thoughts.

BOOK II, SECTION 5

**J**UDGE every word and deed which is according to nature to be fit for thee ; and be not diverted by the blame which follows from any people nor by their words, but if a thing is good to be done or said, do not consider it unworthy of thee.

BOOK V, SECTION 3

**L**ET it make no difference to thee whether thou art cold or warm, *if thou art doing thy duty* ; and whether thou art drowsy or satisfied with sleep ; and whether ill-spoken of or praised ; and whether dying or doing something else.

BOOK VI, SECTION 2



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I *DO my duty*: other things trouble me not; for they are either things without life, or things without reason, or things that have rambled and know not the way.

BOOK VI, SECTION 22

✓ NO longer *talk* about the kind of man that a good man ought to be, but *be* such.

BOOK X, SECTION 16

AS those who try to stand in thy way when thou art proceeding according to right reason, will not be able to turn thee aside from thy proper action, so neither let them drive thee from thy benevolent feelings towards them, but be on thy guard equally in both matters, not only in the matter of steady judgment and action, but also in the matter of gentleness towards those who try to hinder or otherwise trouble thee. For this also is a weakness, to be vexed at them, as well as to be diverted from thy course of action and to give way through fear; for both are equally deserters from their post, the



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man who does it through fear, and the man who is alienated from him who is by nature a kinsman and a friend.

BOOK XI, SECTION 9



*Happiness*

*IF thou workest at that which is before thee, following right reason seriously, vigorously, calmly, without allowing anything else to distract thee, but keeping thy divine part pure, as if thou shouldst be bound to give it back immediately ; if thou holdest to this, expecting nothing, fearing nothing, but satisfied with thy present activity according to nature, and with heroic truth in every word and sound which thou utterest, thou wilt live happy. And there is no man who is able to prevent this.*

BOOK III, SECTION 12





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### *Character*

SUCH as are thy habitual thoughts, such also will be the character of thy mind; for the soul is dyed by the thoughts.

BOOK V, SECTION 16

SUPPOSE any man shall despise me. Let him look to that himself. But I will look to this, that I be not discovered doing or saying anything deserving of contempt. Shall any man hate me? Let him look to it. But I will be mild and benevolent towards every man and even to him, ready to show him his mistake, not reproachfully, nor yet as making a display of my endurance, but nobly and honestly, like the great Phocion, unless indeed he only assumed it.

BOOK XI, SECTION 13

HOW unsound and insincere is he who says, I have determined to deal with thee in a fair way. — What art thou doing, man? There is no occasion



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to give this notice. It will soon show itself by acts. The voice ought to be plainly written on the forehead. Such as a man's character is, he immediately shows it in his eyes, just as he who is beloved forthwith reads everything in the eyes of lovers. The man who is honest and good ought to be exactly like a man who smells strong, so that the bystander as soon as he comes near him must smell whether he choose or not. But the affectation of simplicity is like a crooked stick. Nothing is more disgraceful than a wolfish friendship [false friendship]. Avoid this most of all. The good and simple and benevolent show all these things in the eyes, and there is no mistaking.

BOOK XI, SECTION 51



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*Principle: Be Firm*

**BE** like the promontory against which the waves continually break, but it stands firm and tames the fury of the water around it.

BOOK IV, SECTION 49



*Perseverance*

BE not disgusted, nor discouraged, nor dissatisfied, if thou dost not succeed in doing everything according to right principles; *but when thou hast failed, return back again*, and be content if the greater part of what thou doest is consistent with man's nature.

BOOK V, SECTION 9





*Pay Attention*

**I**N discourse thou must attend to what is said, and in every movement thou must observe what is doing. And in the one thou shouldst see immediately to what end it refers, but in the other watch carefully what is the thing signified.

BOOK VII, SECTION 4

**DIRECT** thy attention to what is said. Let thy understanding enter into the things that are doing and the things which do them.

BOOK VII, SECTION 30



*Be Definite in Purpose*

*No longer wander at hazard*; for neither wilt thou read thy own memoirs, nor the acts of the ancient Romans and Hellenes, and the selections from books which thou wast reserving for thy old age. Hasten then to the end which thou hast before thee, and, throwing away idle hopes, come to thy own aid, if thou carest at all for thyself, while it is in thy power.

BOOK III, SECTION 14

*LET no act be done without a purpose*, nor otherwise than according to the perfect principles of art.

BOOK IV, SECTION 2



*Use Plain Language*

**S**PEAK both in the senate and to every man, whoever he may be, appropriately, not with any affectation: *use plain discourse.*

BOOK VIII, SECTION 30



*Modesty*

AS a horse when he has run, a dog when he has tracked the game, a bee when it has made the honey, so a man when he has done a good act, *does not call out for others to come and see*, but he goes on to another act, as a vine goes on to produce again the grapes in season.

BOOK V, SECTION 6





/ *Self-Respect*

NEVER value anything as profitable to thyself which shall compel thee to *break thy promise, to lose thy self-respect*, to hate any man, to suspect, to curse, to act the hypocrite.

BOOK III, SECTION 7



*Talkativeness*

**L**ABOR not unwillingly, nor without regard to the common interest, nor without due consideration, nor with distraction; nor let studied ornament set off thy thoughts, *and be not either a man of many words*, or busy about too many things.

BOOK III, SECTION 5



*Mind your own Business*

**N**OTHING is more wretched than a man who traverses everything in a round, and pries into the things beneath the earth, as the poet says, *and seeks by conjecture what is in the minds of his neighbors*, without perceiving that it is sufficient to attend to the dæmon within him, and to reverence it sincerely.

BOOK II, SECTION 13

**D**O not waste the remainder of thy life in *thoughts about others*, when thou dost not refer thy thoughts to some object of common utility.

BOOK III, SECTION 4

**H**OW much trouble he avoids who does not look to see what his neighbor says or does or thinks.

BOOK IV, SECTION 18



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*Wealth*

**R**ECEIVE [wealth or prosperity] without arrogance ; and be ready to let it go.

BOOK VIII, SECTION 33





*Contentment*

**T**HOU art an old man; no longer let this be a slave, no longer be pulled by the strings like a puppet to unsocial movements, *no longer be either dissatisfied with thy present lot*, or shrink from the future.

BOOK II, SECTION 2

**A**ND thou wilt give thyself relief, if thou doest every act of thy life as if it were the last, laying aside all carelessness and passionate aversion from the commands of reason, and all hypocrisy, and self-love, and discontent with the portion which has been given to thee. Thou seest how few the things are, the which if a man lays hold of, he is able to live a life which flows in quiet.

BOOK II, SECTION 5

**I**F then everything else is common to all that I have mentioned, there remains that which is pe-



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culiar to the good man, *to be pleased and content with what happens*, and with the thread which is spun for him.

BOOK III, SECTION 16

*LOVE* the art, poor as it may be, *which thou hast learned, and be content with it*; and pass through the rest of life like one who has intrusted to the gods with his whole soul all that he has, making thyself neither the tyrant nor the slave of any man.

BOOK IV, SECTION 31

*THINK* not so much of *what thou hast not as of what thou hast*: but of the things which thou hast select the best, and then reflect how eagerly they would have been sought, if thou hadst them not. At the same time however take care that thou dost not through being so pleased with them accustom thyself to overvalue them, so as to be disturbed if ever thou shouldst not have them.

BOOK VII, SECTION 27



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**W**ILT thou then, my soul, never be good and simple and one and naked, more manifest than the body which surrounds thee? Wilt thou never enjoy an affectionate and contented disposition? Wilt thou never be full and without a want of any kind, longing for nothing more, nor desiring anything either animate or inanimate for the enjoyment of pleasures? nor yet desiring time wherein thou shalt have longer enjoyment, or place, or pleasant climate, or society of men with whom thou mayst live in harmony? but wilt thou be satisfied with thy present condition, and pleased with all that is about thee, and wilt thou convince thyself that thou hast everything and that it comes from the gods, that everything is well for thee and will be well whatever shall please them, and whatever they shall give for the conservation of the perfect living being, the good and just and beautiful, which generates and holds together all things, and contains and embraces all things which are dissolved for the production of other like things? Wilt thou never be such that thou shalt so dwell in com-



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munity with gods and men as neither to find fault  
with them at all nor to be condemned by them?

BOOK X, SECTION 1





*Opinion: Judgment*

(THE "WITHIN" CONTROLS)

**T**AKE away thy opinion, and then there is taken away the complaint, "I have been harmed." Take away the complaint, "I have been harmed," and the harm is taken away.

BOOK IV, SECTION 7

**W**HAT is *evil to thee does not subsist* in the ruling principle of another ; nor yet *in any turning and mutation of thy corporeal covering*. Where is it then? It is in that part of thee in which subsists the power of *forming opinions* about evils. Let this power then not form [such] opinions, and all is well. And if that which is nearest to it, the poor body, is cut, burnt, filled with matter and rottenness, nevertheless let the part which forms opinions about these things be quiet, that is, let it judge that nothing is either bad or good which can happen equally to the bad man and the good.

BOOK IV, SECTION 39



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**L**ET the part of thy soul which leads and governs be undisturbed by the movements in the flesh *whether of pleasure or of pain*; and let it not unite with them, but let it circumscribe itself and limit those affects to their parts.

BOOK V, SECTION 26

**P**AIN is either an evil to the body—then let the body say what it thinks of it—or to the soul; but it is in the power of the soul to maintain its own serenity and tranquillity, and not to think that pain is an evil. For every judgment and movement and desire and aversion is within, and no evil ascends so high.

BOOK VIII, SECTION 28

**W**IPE out thy imaginations by often saying to thyself: now it is in my power to let no badness be in this soul, nor desire nor any perturbation at all.

BOOK VIII, SECTION 29



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**T**O-DAY I have got out of all trouble, or rather I have cast out all trouble, for it was not outside, but within and in my opinions.

BOOK IX, SECTION 13

**I**F the things do not come to thee, the pursuits and avoidances of which disturb thee, still in a manner thou goest to them. Let then thy judgment about them be at rest, and they will remain quiet, and thou wilt not be seen either pursuing or avoiding.

BOOK XI, SECTION 11

**I**T is not men's acts which disturb us, for those acts have their foundation in men's ruling principles, but it is our own opinions which disturb us. Take away these opinions then, and resolve to dismiss thy judgment about an act as if it were something grievous, and thy anger is gone.

BOOK XI, SECTION 18



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*Let not "External Things"  
affect You*

DO the things external which fall upon thee distract thee? Give thyself time to learn something new and good, and cease to be whirled around.

BOOK II, SECTION 7

THIS then remains: Remember to retire into this little territory of thy own, and above all *do not distract or strain thyself*, but be free, and look at things as a man, as a human being, as a citizen, as a mortal. But among the things readiest to thy hand to which thou shalt turn, let there be these, which are two. One is that *things do not touch the soul*, for they are *external* and remain immovable; but our perturbations come only from the opinion which is within.

BOOK IV, SECTION 3

THOU wilt soon die, and thou art not yet simple, nor free from perturbations, *nor without suspicion*





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*of being hurt by external things, nor kindly disposed towards all; nor dost thou yet place wisdom only in acting justly.*

BOOK IV, SECTION 37

*THINGS themselves touch not the soul, not in the least degree; nor have they admission to the soul, nor can they turn or move the soul: but the soul turns and moves itself alone, and whatever judgments it may think proper to make, such it makes for itself the things which present themselves to it.*

BOOK V, SECTION 19

**L**ET there fall externally what will on the parts which can feel the effects of this fall. For those parts which have felt will complain, if they choose. *But I, unless I think that what has happened is an evil, am not injured. And it is in my power not to think so.*

BOOK VII, SECTION 14

**I**F thou art pained by any external thing, *it is not this thing that disturbs thee, but thy own judgment*



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*about it.* And it is in thy power to wipe out this judgment now. But if anything in thy own disposition gives thee pain, who hinders thee from correcting thy opinion? And even if thou art pained because thou art not doing some particular thing which seems to thee to be right, why dost thou not rather act than complain?

BOOK VIII, SECTION 47



*Retire into Thyself*

IF thou findest in human life anything better than *justice, truth, temperance, fortitude*, and, in a word, anything better than *thy own mind's self-satisfaction* in the things which it enables thee to do according to right reason, and in the condition that is assigned to thee without thy own choice; if, I say, thou seest anything better than this, turn to it with all thy soul, and enjoy that which thou hast found to be the best.

BOOK III, SECTION 6

MEN seek retreats for themselves, houses in the country, sea-shores, and mountains; and thou too art wont to desire such things very much. But this is altogether a mark of the most common sort of men, *for it is in thy power whenever thou shalt choose to retire into thyself*. For nowhere either with more quiet or more freedom from trouble does a man retire than into his own soul, particularly when he has within him such thoughts that by looking into



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them he is immediately in perfect tranquillity ; and I affirm that tranquillity is nothing else than the good ordering of the mind.

BOOK IV, SECTION 3

*RETIRE into thyself.* The rational principle which rules has this nature, that it is content with itself when it does what is just, and so secures tranquillity.

BOOK VII, SECTION 28





*Tranquillity*

*OCCUPY thyself with few things*, says the philosopher, *if thou wouldst be tranquil*.— But consider if it would not be better to say, Do what is necessary, and whatever the reason of the animal which is naturally social requires, and as it requires. For this brings not only the tranquillity which comes from doing well, but also that which comes from doing few things.

BOOK IV, SECTION 24

**H**OW easy it is to repel and to wipe away every impression which is troublesome or unsuitable, and immediately to be in all tranquillity.

BOOK V, SECTION 2

**W**HEN thou hast been compelled by circumstances to be disturbed in a manner, *quickly return to thyself* and do not continue out of tune longer



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than the compulsion lasts ; for thou wilt have more mastery over the harmony by continually recurring to it.

BOOK VI, SECTION 11



*Avoid Trouble*

IN the gymnastic exercises suppose that a man has torn thee with his nails, and by dashing against thy head has inflicted a wound. *Well, we neither show any signs of vexation, nor are we offended, nor do we suspect him afterwards as a treacherous fellow; and yet we are on our guard against him, not however as an enemy, nor yet with suspicion, but we quietly get out of his way.* Something like this let thy behavior be in all the other parts of life; let us overlook many things in those who are like antagonists in the gymnasium. *For it is in our power, as I said, to get out of the way, and to have no suspicion nor hatred.*

BOOK VI, SECTION 20



*avoid complaining.*

*Folly of Complaining*

**A** CUCUMBER is bitter—Throw it away.—  
There are briers in the road—Turn aside from  
them.—This is enough. Do not add, *And why were  
such things made in the world?*

BOOK VIII, SECTION 50





*Leisure*

*THOU* hast not leisure [or ability] to read. But thou hast leisure [or ability] to check arrogance : thou hast leisure to be superior to pleasure and pain : thou hast leisure to be superior to love of fame, and not to be vexed at stupid and ungrateful people, nay even to care for them.

BOOK VIII, SECTION 8



*Praise and Blame*

EVERYTHING which is in any way beautiful is beautiful in itself, and terminates in itself, not having praise as part of itself. *Neither worse then nor better is a thing made by being praised.* I affirm this also of the things which are called beautiful by the vulgar, for example, material things and works of art. That which is really beautiful has no need of anything; not more than law, not more than truth, not more than benevolence or modesty. Which of these things is beautiful because it is praised, or spoiled by being blamed? Is such a thing as an emerald made worse than it was, if it is not praised? or gold, ivory, purple, a lyre, a little knife, a flower, a shrub?

BOOK IV, SECTION 20

*God's creation says of man's,  
"None of these things move me."*



*Strength to Bear Ills*

*NOTHING* happens to any man which he is not formed by nature to bear. The same things happen to another, and either because he does not see that they have happened or because he would show a great spirit he is firm and remains unharmed. It is a shame then that ignorance and conceit should be stronger than wisdom.

BOOK V, SECTION 18

**EVERYTHING** which happens either happens in such wise that thou art formed by nature to bear it, or that thou art not formed by nature to bear it. If then it happens to thee in such way that thou art formed by nature to bear it, do not complain, but bear it as thou art formed by nature to bear it. But if it happens in such wise that thou art not able to bear it, do not complain, for it will perish after it has consumed thee. Remember however that thou art formed by nature to bear everything, with respect to which it depends on thy own



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opinion to make it endurable and tolerable, by thinking that it is either thy interest or thy duty to do this.

BOOK X, SECTION 3





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### *Pain*

UNHAPPY am I, because this has happened to me—Not so, but Happy am I, though this has happened to me, because I continue free from pain, neither crushed by the present nor fearing the future. For such a thing as this might have happened to every man; but every man would not have continued free from pain on such an occasion.

BOOK IV, SECTION 49

CONSIDER how much more pain is brought on us by the anger and vexation caused by such acts than by the acts themselves, at which we are angry and vexed. . . . For in the same degree in which a man's mind is nearer to freedom from all passion, in the same degree also is it nearer to strength: and as the sense of pain is a characteristic of weakness, so also is anger. *For he who yields to pain and he who yields to anger, both are wounded and both submit.*

BOOK XI, SECTION 18



*Ambition: Fame*

**BUT** perhaps the desire of the thing called fame will torment thee—*See how soon everything is forgotten*, and look at the chaos of infinite time on each side of [the present], and the *emptiness of applause*, and the changeableness and want of judgment in those who pretend to give praise, and the narrowness of the space within which it is circumscribed [and be quiet at last]. For the whole earth is a point, and how small a nook in it is this thy dwelling, and how few are there in it, and what kind of people are they who will praise thee.

BOOK IV, SECTION 3

**HE** who has a vehement desire for posthumous fame does not consider that every one of those who remember him will himself also die very soon; then again also they who have succeeded them, until the whole remembrance shall have been extinguished as it is transmitted through men who



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foolishly admire and perish. But suppose that those who will remember are even immortal, and that the remembrance will be immortal, what then is this to thee? And I say not what is it to the dead, but what is it to the living.

BOOK IV, SECTION 19



*Anger with Others*

ART thou angry with him whose arm-pits stink?  
*art thou angry with him whose mouth smells foul?*  
*What good will this anger do thee?* He has such a  
mouth, he has such arm-pits: it is necessary that  
such an emanation must come from such things—  
But the man has reason, it will be said, and he is  
able, if he takes pains, to discover wherein he  
offends—*I wish thee well of thy discovery.* Well  
then, and *thou* hast reason: by *thy* rational faculty  
stir up *his* rational faculty; *show him his error, ad-*  
*monish him. For if he listens, thou wilt cure him,*  
*and there is no need of anger.*

BOOK V, SECTION 28





*Harmony with Good*

WHAT kind of things those are which appear good to the many, we may learn from this. For if any man should conceive certain things as being really good, such as prudence, temperance, justice, fortitude, he would not after having first conceived these endure to listen to anything which should not be in harmony with what is really good.

BOOK V, SECTION 12



*Right and Wrong*

**H**AST thou seen those things? Look also at these. Do not disturb thyself. Make thyself all simplicity. *Does any one do wrong? It is to himself that he does the wrong.*

BOOK IV, SECTION 26

**T**HE best way of avenging thyself is not to become like the wrong doer.

BOOK VI, SECTION 6

✓ **I**F any man is able to convince me and show me that I do not think or act right, I will gladly change; for I seek the truth by which no man was ever injured. But he is injured who abides in his error and ignorance.

BOOK VI, SECTION 21

✓ **H**E who does wrong does wrong against himself. He who acts unjustly acts unjustly to himself, because he makes himself bad.

BOOK IX, SECTION 4



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**I**F a man is mistaken, instruct him kindly and show him his error. But if thou art not able, blame thyself, or blame not even thyself.

BOOK X, SECTION 4

**I**F it is not right, do not do it : if it is not true, do not say it.

BOOK XII, SECTION 17



*Love your Enemies*

**I**T is peculiar to man to love even those who do wrong. And this happens, if when they do wrong it occurs to thee that they are kinsmen, and that they do wrong through ignorance and unintentionally, and that soon both of you will die; and above all, that the wrong doer has done thee no harm, for he has not made thy ruling faculty worse than it was before.

BOOK VII, SECTION 22





*Philosophy*

WHAT then is that which is able to conduct a man? One thing and only one, philosophy. But this consists in keeping the dæmon within a man free from violence and unharmed, *superior to pains and pleasures, doing nothing without a purpose*, nor yet falsely and with hypocrisy, *not feeling the need of another man's doing* or not doing anything; and besides, accepting all that happens, and all that is allotted, as coming from thence, wherever it is, from whence he himself came.

BOOK II, SECTION 17

BUT on the contrary it is a man's duty to comfort himself, and to wait for the natural dissolution and not to be vexed at the delay, but to rest in these principles only: the one, that nothing will happen to me which is not conformable to the nature of the universe; and the other, that it is in my power never to act contrary to my god and



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dæmon : for there is no man who will compel me to this.

BOOK V. SECTION 10

THE END



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